3: Hollis G-5 (ca. 1894-1904) 1910 FL12 Masai FL12

83 sweetheart (*e-sanja*) a girl of the same sub-clan as himself, or one who is more nearly related to him than third cousin, and only then if the terms of address used are *ol-le-'ataroo* and *en-e-'ataroo*; and no traveller may cohabit with the wife of a member of his own age-grade if that man is married to one of his near relations, or to a daughter of his sub-clan.[1]

581 583 837 The payment of the bridal price authorises a Masai to reckon the children which his wives bear as his own; it further gives him a full measure of control over both his wives and children, and they do all the household work and tend and look after his herds and flocks. But though individual marriage is recognised, [834 ● 835] sexual communism or something very like it prevails between all the men of one age-grade and the women of the corresponding age-grade, subject to the rules of exogamy and relationship, which forbid a man to marry or have sexual intercourse with a woman of his own clan or with a near relative. In other words the Masai may be said to live in a state of group marriage, based on the organisation of the whole community in age-grades, and restricted by the exogamy of the sub-clans and the rules regarding incest.

684 If a man is knowingly guilty of incest, or has sexual intercourse with a daughter of his own sub-clan, he is punished by his relations, who flog him and slaughter some of his cattle. If he fornicates or commits adultery with a daughter of a member of his own age-grade, he is punished by the members of his age-grade. His kraal is destroyed, he is severely beaten, and a number of his oxen are laughtered. If a warrior or boy commits adultery with a wife of a man belonging to his father's age-grade, he is solemnly cursed by the members of that age-grade. Unless he pays the elders two oxen, one for them to eat and the other to enable them to buy honey wine, and prays them to remove the curse, it is supposed he will die.

835 684 If a man unintentionally commits incest—and it is quite conceivable that a man might not know his fourth or fifth cousin, for instance, should the two live in different districts—he has to present a cow to the girl's relations in order to "kill the relationship" (*a-ar eng-anyit*).

843 833 [856] A man must abstain from having sexual intercourse with his wife as soon as she becomes pregnant, and he may not again have connection with her until the child cuts the two middle incisor teeth of its upper and lower jaws. Should this rule be broken it is believed that the child will never be strong. In the event of 682 684 833 a man having intercourse with a pregnant woman, and thereby causing her to abort, he must submit to a punishment which is called *ol-kishuroto*. All the women of the neighbourhood collect together and, having stripped, seize the guilty person and flog him, after which they slaughter as many of his cattle as they can, strangling and suffocating the animals with their garments.

834 278 Other occasions when the sexes may not have sexual intercourse are when

[1] For the rules regarding hospitality see *The Masai*, p. 287. An age-grade consists of all those men who are circumcised at one of the four festivals held during every 7½ years. See *The Masai*, p. 262.

11: Leakey E-5 (no date) 1930 FL12 Masai FL12
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601 *Gifts to Certain Relations.*—A somewhat similar custom is that which ordains that a grown-up son must give certain presents to all children born to his father, as follows:—

(1) To a young girl-child, either a heifer or else a young ewe or young she-goat which has not yet had young. If the former present is given the child in future calls its brother (or half-brother) *baashi*, and if either of the two latter animals is given the appropriate name is *bakuu*.

(2) To a boy-child, either a heifer or a young ram or else a young ewe or she-goat which has not yet had young. The following are the appropriate names by which the boy henceforward calls the man: *Ithubin* if the gift was a young ewe, *ingini* if the gift was a young she-goat, *ndauu* if the gift was a heifer, *ithithume* if the gift was a young ram.

A grown-up son must also give a present to any new wife married by his father, the animal given and the name thenceforward used by the woman to the man being exactly as in the case of girl-children above.

604 *Mother's Brother.*—Among the Masai I can find no trace of any special functions of the mother's brother, and he has no special position in relation to his sister or her children.

589 *Widowhood.*—There is no idea of uncleanness attaching to widowhood, and therefore there is no ceremonial purification ceremony before sexual life can be indulged in by a widow. When a woman is left a widow she builds herself a hut [607] with one of her husband's own brothers (*i.e.* brothers by the same mother), and he becomes responsible for her welfare and acts *in loco parentis* to her children as far as making arrangements for initiation and marriage, etc., are concerned. In [835] no circumstances, however, may this brother or any other of her husband's own brothers have sexual intercourse with the woman. If she is still of child-bearing [851] age she is expected to go on having children (who will rank as her late husband's), and to this end she may have sexual relations with:—

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834 (1) Any men of her late husband's age-group, who are not excluded by other restrictions (*see* above).

(2) Any of her late husband's half-brothers (*i.e.* brothers by a different mother).

(3) Any other men not otherwise excluded.

757 *Sickness.*—My informant was unwilling or unable to give me any detailed information about the treatment of sick people, save that medicines were made from the barks and seeds of various trees and from the stomach juices of slaughtered animals.

PART VII.—DEATH AND BURIAL.

76 *Death.*—Death is looked upon with fear and, therefore—except in the case of very old men and women past child-bearing—every precaution is taken to avoid a

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
Kenya

Marriage.—The warriors may not marry till after the *E-Unoto*, and do not usually do so till after their first *Ol-Ng'esher*. The case stated by Mr. Leakey,[1] in which a warrior cannot have sexual intercourse with his initiated wife, is therefore hypothetical, and does not occur in practice.

The cattle required for the bride-price are payable on the birth of the first child, and cannot be reclaimed if the wife dies or runs away, because the husband has got the child. Wives live with their husbands, but they are common to their husband's generation, not his own exclusively. Thus if a stranger comes to a village where lives a man of his generation he may choose in which hut belonging to his generation he will sleep. When it is time to sleep it is the custom for the owner of the hut to vacate it and leave the stranger with his wife. It is quite lawful and proper for the stranger to have sexual intercourse with the woman provided that she consents and that the restrictions (*see* p. 202) are observed. It is said that if a woman is persistently unwilling to allow the members of her husband's generation to have intercourse with her she may be severely admonished, and her husband may be fined a number of cattle.

On the other hand, the members of one generation are extremely jealous of generations older or younger than themselves. A fight between generations is very likely to occur if the men of one generation find that a man of another has had intercourse with one of their women.

If a woman who has borne children leaves her husband and lives apart from him, he waits till his eldest son is old enough, and then sends him to fetch her back.

A man may not have sexual intercourse with the wife of his full brother (mother's son), but may have it with the wife of a half-brother (same father, different mother) who is of his generation. He may not have intercourse with his wife's sister or half-sister.

A husband and wife may not call each other by their names.

Father-in-law
Mother-in-law
Son-in-law
Daughter-in-law
} Must not be addressed by name.

Family.—The name for a family is *Ol Marei*. Relationship is not recognized beyond first cousin. The Masai take little interest in their genealogies and can seldom trace their ancestry beyond the fourth generation. Nevertheless, if a man is of pure Masai descent, *Ol Masaini oinoti*, he is proud of the fact.

Death and Burial.—Dead bodies are disposed of by the hyænas, except for those of *Laibons* or very influential old men. These are buried under cairns of stones.

[1] *See* p. 200 of this volume.